

themselves together, that the agreement of one part with another seemed rather to have been natural than to have arisen from the force of tools upon them." (Ant. B. viii. ch. iii. s. 2.) I imagine that Ezekiel, in his vision in the 25th year of the Captivity, describes the temple, which was destroyed by the King of Babylon, in the most exact manner, to console the Jews under their calamity, and as an assurance that it should be rebuilt, and also to serve as a model or guide when they should return from their captivity; thus we find that the description in his dream accords both with Solomon's Temple which was destroyed, and with that which was afterwards raised by Zerubbabel, under the auspices of Cyrus, as described by the Prophet Ezra. The Phœnicians rendered the same assistance on the occasion of the restoration of the temple which they had given at its foundation. Josephus says, "The Sidonians also were very ready and willing to bring the cedar trees from Libanus, to bind them together, and to make a united float of them, and to bring them to the port of Joppa." (Ant. B. xi. ch. iv.). The furniture and accessories to the Temple of Solomon were designed in a style suitable to the glorious structure in which they were placed. The value of these materials, and the costly nature of their workmanship, would appear incredible, had we not an account in Scripture of the surpassing wealth and splendour of the wise King of Israel, who, we are told, "made silver and gold at Jerusalem as plentiful as stones, and cedar trees made him as the sycamore trees that are in the vale for abundance." (2 Chron. i. 15.) Some idea may be formed of Solomon's wealth from the fact that his ships annually brought him from Ophir, the modern India, a sum in gold amounting to about 3½ millions sterling. (Jos. Ant. B. viii. ch. 5. and 2 Chron. i. 15.)

Solomon was indeed a royal builder, for in addition to the temple, he built two palaces for himself and one for his queen, and when he fell from the worship of his fathers, and turned after strange gods, he built temples for them. Josephus describes some of these royal palaces as truly splendid buildings. Four hundred and seventy years after the building of the temple it was destroyed by the command of Nebuchadnezzar, King of Babylon, when all its precious ornaments were carried away by the conqueror to enrich his own capital; he also burnt the palaces, and overthrew the city to the very foundations, and took the King Zedekiah and the inhabitants of Jerusalem into captivity.

"The temple that Solomon built to his name.

Now lives but in history's story;

Extinguished long since is its altar's bright flame,
And vanished each glimpse of its glory."

B. BARTON.

Thus were the magnificent structures which Solomon built with such cost, upon which was lavished all that art could invent and wealth procure, levelled with the ground, in fulfilment of the predictions that were uttered by the prophets, and in accordance with the divine threatening given to Solomon even at the very dedication. "If ye turn away and go and serve other gods, and worship them, this house which I have sanctified for my name will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house which is high shall be an astonishment to every one that passeth by, so that he shall say, Why hath the Lord done this unto this land and unto this house?" (2 Chron. vii. 19, 20, 21.) The answer to this question is to be found in the history of the Kings of Jerusalem, who gave themselves up to the idolatrous practices of the neighbouring nations, and were, of course, imitated by their own subjects in the worship of false gods. In Jeremiah (xi. 13) it is said, "According to the number of thy cities were thy gods, O Judah, and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal." Some of the Kings, not content with building temples and altars for the gods of the Phœnicians on every high place, carried their impiety so far as to erect altars even in the temple itself, as did Manasseh, who "built altars for all the host of heaven in the two courts of the house of the Lord." (2 Chron. xxxiii. 5.)

The temple which was rebuilt by the Jews, on their return out of captivity, as recorded by Ezra (iii. 12), appears to have remained in nearly the same state, though suffering occasional spoiliations during the wars of the Maccabees, until the time of Herod, who deserves to be classed with Solomon among royal builders, and who wished to restore the temple to its pristine magnificence. His motive is given by Josephus, in a speech which Herod made to the people, wherein he observed that their fathers when they returned from Babylon built the temple, but that it wanted sixty cubits of the height of the one built by Solomon, and that they had not the opportunity to follow the original model of that pious edifice, but that since he was now their governor, and well regarded by the Romans, and had great riches and large revenues,

he wished to correct the imperfection, and to render the temple as complete as he was able, as a thankful return for the blessings he had received from God in giving him the kingdom. (Ant. B. xv. ch. xi. s. 1.) "So Herod took away the old foundations, and laid others, and erected the temple upon them; now the temple was built of stones that were white (marble?) and strong, and each of their length was twenty-five cubits, their height was eight, and their breadth about twelve." (s. 3.) The vast size of these stones excited the wonder of all who beheld them; and we find recorded in the 13th chapter of St. Mark's Gospel (and also in St. Luke xxi. 5-6, "goodly stones and gifts"), that one of our Saviour's disciples said unto him, as they were going out of the temple, "Master, see what manner of stones and what buildings are here!" It was in answer to this remark that our Saviour delivered his prophetic reply, "See'st thou these great buildings? there shall not be left one stone upon another that shall not be thrown down." (v. 2.) The magnitude of these stones might well raise the astonishment of the spectator, for they must have been at the least forty-three feet nine inches long, fourteen feet high, and twenty-one feet broad. By the description of Herod's temple, it would appear that it completely rivalled, even if it did not excel, that of Solomon; of one cloister it is said (Ant. B. xv. ch. xi. s. 5) that "it deserved to be better mentioned than any cloister under the sun, for its elevation above the valley was so great, that if any one looked down from the battlements, he would be giddy, whilst his sight could not reach to such an immense depth." Will not this description of the precipitous elevation of the temple above the vale throw some light on the scriptural account of the temptation, when Satan carried our Saviour and set him on a pinnacle of the temple (St. Matt. iv. 5), and bade him cast himself thence? Perhaps we should read *parapet* or *battlement* for *pinnacle*. The length of the Roman siege and the labour it cost Titus to take Jerusalem are proofs of the great strength of the place; indeed, from its position, and the admirable manner in which it was fortified (having no less than three encircling walls), it might have defied all his efforts, and resisted his utmost force, had he not been assisted by the factions which divided the unhappy Jews, who, instead of uniting in one common cause against the enemy before their city, were destroying each other with the most ungovernable fury within its walls, thus blindly rushing on to their own destruction, and themselves hastening the fulfilment of the prediction uttered against them by Him whom they had rejected, and whose blood they had so awfully imprecated upon themselves and upon their children. (St. Matt. xxvii. 25.)

The complete destruction of the temple was accomplished when Terentius Rufus, who was left in command of the Roman army at Jerusalem after its capture, actually ploughed up the foundations of the temple, thus bringing to pass the words of the prophet Micah, uttered seven centuries before: "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." (Micah iii. 12.) And alluded to by Jeremiah (xvii. 18). Josephus states that Moses foretold not only the building of the temple, but its destruction also, and subsequent restoration. None of the known Scripture copies record this fact. (Ant. B. vii. ch. iv., and B. iv. ch. vii.)

In the magnificent and glowing descriptions of the prophets we find many of their splendid images derived from architectural terms. They abound in particular in the lofty and majestic compositions of the three great inspired writers, Isaiah, Jeremiah, and Ezekiel; and in the vision which was vouchsafed to St. John in the Isle of Patmos, he describes the new Jerusalem as built in the most gorgeous manner, with its streets of gold, its gates of single pearls, and its walls of precious stones. (Rev. xxi.) Many passages are to be found in the New Testament in which are employed images of the like nature, chiefly by our Saviour himself, which possess peculiar force and beauty. With one metaphor of this kind we will close our subject. When our Lord alluded to the difficulty which they who trusted in riches should experience in entering Heaven, He said, "It is easier for a camel to go through the eye of a needle." (Matt. xix. 24.) This passage has given rise to much learned discussion, but to those who would substitute *eagle* (*καμήλο*) for *camel* (*καμήλος*) as the true reading, it is humbly suggested that they seek to destroy the great force of the passage by the change. In the first place, it is a proverb at this very day in Persia, when speaking of an impossibility, to use the identical words, and in India the word "elephant" is placed in a like phrase for "camel." As an Eastern well-known form of speech, therefore, it might be respected. But its peculiar strength goes even further. There was at Jerusalem a narrow entrance or gateway which faced the open country, and which was called "the

needle's eye;" it was so low that those who rode upon camels or any beast of burden had to dismount in order to enter. In the present walls of the city such low and narrow entrances are still visible to prevent the Arab horseman riding in at full speed. If we merely change the article, the real meaning will at once appear, "It is easier for a camel to go through the needle's eye."

We have now brought to a conclusion the account, as far as possible, of sacred architecture during forty centuries, and of all that has been described, hardly a remnant is left. A few broken walls here and there mark the site of some ancient Israelitish city, but the memorials of the patriarchs are gone, and the Land of Promise is in the hands of the Infidel. To obtain possession of the Holy Sepulchre was the object of the early Christian crusaders, who lavished the blood of millions of men, and tens of millions of treasure, to effect their purpose, in those celebrated expeditions undertaken to wrest the Holy City from the grasp of the Saracen, and in those tremendous conflicts in which the whole strength of the champions of the cross and of the crescent was displayed. The latter still reigns in the ascendant, and its emblem floats over the walls of Jerusalem; but the despised and exiled children of Israel still fondly look forward to the time when, in the stead of the hated crescent, they shall behold the proud standard of the lion of the tribe of Judah;

"When he who fixed, shall break his people's chain,
And Sion be the loved, the crown'd of God again!"

CHOLY.

and, restored to their ancient fatherland, their Sion will once more lift up her head from the dust, and their temple become again the delight of the whole earth, "the holy and beautiful house," as in the days of Solomon. G. R. F.

BRITISH ASSOCIATION OF ARCHITECTURAL DRAUGHTSMEN.

TO THE EDITOR.

SIR,—Will you permit me to inform your correspondent, the "Architectural Draughtsman," that while the Draughtsmen's Association is confined to approved members of the profession, it is not limited in point of number; also, that I shall be happy to enter into communication with him about his joining, should he be desirous of doing so.

On the subject of his remark respecting the remuneration afforded to draughtsmen, I believe much might be said; but as one object of this association is to improve the relations existing between architects and assistants, the opposite of the trades union spirit, which a contemporary journal once, without any grounds, but *sufficient* bad taste imputed to it, I conceive it would not be attended with advantage to enter upon it. I shall be happy to explain any particulars, and meet the views of those disposed to avail themselves of the advantages of belonging to our body, who may communicate with me, or visit at any of the meetings for that purpose.

I remain, Sir, very obediently yours,

JAMES WYLBON, Hon. Sec., B.A.A.D.
28, Southampton-street, Strand.

RESTORATION OF YORK MINSTER.—We are happy to state that the restoration of this noble edifice is proceeding in the most satisfactory manner. The ceiling of the nave is completed, and the scaffolding has been removed, thus presenting to view this stupendous undertaking. The carved bosses and ribs are executed in the first style, and we may add that they are exact copies of the original, having been worked by Mr. Wolstenholme from drawings which Mr. Brown, artist, had taken before the fire, and placed at the disposal of the dean and chapter. The walls of the nave have been cleaned, and harmonise well with the new ceiling. The wall at the west end, including the stone work around the great doors and the great west window, has been restored with a most faithful accuracy. The small figures which abound in the richly carved stone work of this part of the building, have all been restored with a faithfulness and accuracy which is astonishing. The masons are now engaged in reinstating the compartments on each side the nave. The shafts and base of the pillars separating the nave from the aisles have been all restored, the damaged stone being entirely cut out and renewed. The paving of the floor remains among the work yet to be done, but we believe we are justified in holding out the expectation that the whole will be completed by the spring assizes of next year. The workmen are also busily engaged in the work of restoring external portions of the fabric, on the south side choir, which was in so ruinous a state as to be very dangerous. Several pinnacles, also the parapet and windows, are being entirely renewed. Preparations are also being made for putting on a new roof to the great lantern tower. All these extensive works are conducted under the personal direction of Mr. Dent, and they reflect the highest credit upon that gentleman for the substantial manner in which they are executed.